



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

564–71, ι 54–55, but not so easy in the case of others, such as θ 86–92, 442–48, κ 251, 287–88, λ 179. On the other hand, he retains ι 489, κ 475–79, μ 374–90, 445–46, whereas Ludwich brackets them.

While he agrees in the main with Ludwich as regards the readings adopted in his text, the following differences show that Sitzler is independent in his judgment. Like Kaegi in Vol. I, he reads *ἥσος*, *δύνατα*, *χρήσων*, *χρῆσος*, *χρημάτων*, *ἥπτο*, *ἀδρηνός*, *δαήω*, *θήω*, *θῆγη*, thus with Brugmann and other comparative philologists giving the preference to *η* over *ει* in these words. He adopts also the forms *ἴσσασαι* (where its first syllable is metrically long), *μετενίσετο*, *νισόμεθα*, *πέπασθε*, and *ἔγσαι* in θ 147, 580, which are well supported. Two attractive emendations are made by Sitzler in θ 559: *ձլλ' αἰνῆστιν νηροὶ νοήματα καὶ φρένες ἀνδρῶν*, and *ι 266 f.*: *ἴκανόμενοι τὰ σὰ γοῦνα λισσόμεθ'*; but his conjectures *παραὶ η* 125 and *ἱδρεύοντοι* 131 seem unnecessary. In the last passage, *ἱδρεύοντο* comes at the close of a late interpolation (103–31), and so was probably borrowed from ρ 206 (cf. h. Hom. Cer. 99). The following conjectures of other scholars and variant readings, which are adopted by Sitzler but not by Ludwich, the reviewer is ready to accept: *η* 74 *ἥσι* *τ' ἐπιφροσύνησι*, 89 *ἀργύρεοι σταθμοὶ δ' ἐν*, 250 *ἐλάσας*, 283 *ἐκ δὲ πεσὼν θυμηγέρεον*, θ 307 *ἔργυ* *ἀγέλαστα*, *ι 239*, 338 *ἐντοθεν*, 388 *ἴόντα*, 459 *ριαίνοιτο*, *κ 30 ἔόντες*, 130 *ἄλα*, *λ 390 ὅδεν διθαλμοῖσι*, 498 *εἰ γὰρ*, 513 *ἐν πεδίῳ Τρώων*, *μ 181 ἀπῆμεν ὅσον τε*, 370 *μέγυ*. But Sitzler seems to be at fault in adopting Kirchhoff's *βίψασκε* for *βίπτασκε* of the MSS in θ 374, λ 592 (cf. Ο 23, Ψ 827, τ 575). With *βίπτασκε* (v. *βίπτάζω*), cf. *κρύπτασκε* (v. *κρυπτάζω*) Θ 272, *ισάσκετο* (v. *ισάζω*) Ω 607. *εἰδὲ θ 571* is rather attractive, but is not absolutely necessary; nor is Bekker's *ἥρων Δαναῶν* θ 578 convincing. In *λ 371* where Sitzler reads *οἵ τέ τοι αὐτῷ*, there is no need of correction, since *οἵ τοι ἄμ' αὐτῷ* . . . *ἄμ' ἐποντο* is merely a combination of two familiar constructions, e.g., *ο 541* and *α 331*. For the doubling of the preposition here, cf. ζ 77, v 260. The MS reading *οὐ γάρ πώ τι* in *μ 208* is better than the conjecture of La Roche, *οὐ γάρ πώς τι*, adopted by Sitzler. *οὐπω* in the sense of "not at all," "in no way" occurs also in Γ 306 (cf. Leaf), Δ 184 (cf. Ameis-Hentze, *Anhang*), 234, M 270, etc.

CHARLES W. PEPPLER

EMORY COLLEGE

Les Pensées de Marc-Aurèle. Traduction par A.-P. LEMERCIER.
Paris: Félix Alcan, 1910. Fr. 3.50.

This readable version, which bears none of the marks of a translation in its smooth and fluent style, is based on the Teubner text of Stich, the variations from which are justified in a critical Appendix. A brief Introduction, full of good sense, protests against Renan's exaggeration of what he calls "*l'ennui de Marc-Aurèle*," and defends the philosophic emperor against the charge of having persecuted the church with special cruelty: "On veut

voir une tache de sang sur le livre des *Pensées*, et elle n'y est pas." The translation is in the main correct, though its freedom and the failure to employ one word consistently to represent each of the principal Stoic technical terms make it unsafe for the student of philosophy to base conclusions on its precise phrasing. I note a few slight inaccuracies, as they appear to me. In i. 7 προτρεπτικὰ λογάρια are not quite "petits discours captieux," unless "captieux" is to be understood in a peculiar sense. In i. 16 the emendation ἐπιτήδεως for ἐπιτηδέων on the ground that ἐπιτηδέων "n'a pas de sens ici" is a mistake, and the translation "comme un homme qui agit par amitié" is impossible. Ἐπιτηδέων in the context clearly means "affecting" or "priding himself upon." In ii. 1 "insupportables" is not quite adequate for ἀκουωνήτῳ. In ii. 5 ἀπηλλαγμένη πάσης εἰκαστήτος is not "sans aucune réflexion." In iii. 4 *in fine* the words οἴγε οὐδὲ αὐτοῖς ἀρέσκονται are omitted because "les gens que méprise Marc-Aurèle, sont loin de mépriser eux-mêmes." This is to forget that Seneca's "omnis stultitia fastidio laborat sui" is good Stoic doctrine, and that the idea that only the wise and good man can be dear to himself is found in the last sentence of Plato's *Republic*. In iv. 38 the rendering "Que ton regard pénètre jusqu'à l'âme des sages, et tu sauras ce qu'ils fuient, ce qu'ils recherchent" misses the contemptuous meaning, which is in effect: "Look into their souls, even the wisest of them (*καὶ τὸν φρονίμον*), what things they shun and what pursue." In iv. 44 "banal" fails to give the feeling of γνώριμον, which is "familiar" or "friendly" in the Emersonian-Stoic sense.

But to multiply these trifles would give an unfair impression of an excellent piece of work.

PAUL SHOREY

A History of Classical Philology from the Seventh Century B.C. to the Twentieth Century A.D. By HARRY THURSTON PECK, PH.D., LL.D. New York: Macmillan, 1911. \$2.

Professor Peck disclaims all intention of emulating Sandys or superseding Gudeman. He is not offering a work of reference for scholars or a repetitorium in preparation for the Doctor's examination. He is trying to put into brief compass and readable form the information with regard to the history and significance of his subject which an intelligent student of the classics in his senior year or in the first year of graduate study ought to, but rarely does, possess. He is right in saying that hitherto no such work has been available, and he is justified in his hope "that the book may be of some practical service to students of the classics." Any competent teacher could give his classes most of the facts which Dr. Peck has collected, and doubtless there are several men in the country whose manuscript lectures cover substantially the same ground. But they have not published and Professor Peck has,